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about "adoption." The author holds that in the Pauline thought adoption is the equivalent of the new birth in the Johannine theology. His treatment principally concerns Rom. 8:14-16, the Spirit being a joint witness with the believer, the "redemption of (or release from) the body" (vs. 23) being treated as the manifestation of the adoption already accomplished before the resurrection. Released from the flesh, the adopted believer is taken to his Father's house. Similarly he treats of Gal. 4:4-7. The Roman will is also used to give meaning to the *διαθήκη* which plays so large a rôle in New Testament thought. It is noticeable here, however, that the author does not refer to Ramsay's elaborate discussions of the word in which the difference between the imperial and the local law is shown to affect the force of the conception in Galatians. He might well have combined with his discussion some reference to the pharisaic ideas of sonship in the heavenly kingdom.

The remainder of the book is a convenient, but somewhat sketchy, presentation of facts with which every interpreter should be acquainted. As valuable as any portion is its collection of passages from uncanonical Jewish literature, apparently quoted in the New Testament. As a whole the volume is likely to be of service to students of the New Testament, probably as much as anything from its insistence upon the principle of recognizing influence of contemporary thought upon the apostolic teaching.

S. M.

The Agapé and the Eucharist in the Early Church: Studies in the History of the Christian Love Feasts. By J. F. KEATING, D.D. London: Methuen & Co., 1901. Pp. xi + 207. 3s. 6d.

While Dr. Keating renounces any claim to have added largely to what was already known on this subject, he has evidently had a three-fold purpose before him in his work, viz., to say something positive as to the nature of the agapé; to gather and place at the disposal of the reader the historical data; and to bring into the account some of the interpretations of modern scholars. The result is a neat little book of the materials, and to a limited extent a discussion of these materials. The fact, of course, is that we do not know enough of the common life of the early congregations to draw with historical certainty a complete picture of what occurred. It is this obscurity which makes the problem. The author does not always resist the temptation to reach practically definite conclusions where there is scanty evidence. This is somewhat noticeable in the chapter on "The Agapé in the Second

Century," where "seems," "apparently," "evidently" are in frequent use, and especially when he attempts to get a footing in a quotation from Clement by merely quoting Bishop Lightfoot's statement that the eucharistic elements and the contributions to the agapé were part of the regular "bishops' gifts" in Clement's day.

Some things, however, are spoken of with reasonable confidence. Dr. Keating joins with Spitta in repudiating the idea of the agapé as a Christian Passover. He brings out clearly the social feature in the Supper. His point is that the love feast was a much more comprehensive commemoration of the disciples' relation with their Lord than a mere commemoration of the Last Supper. He declares that it is "rather to the central doctrine of Christianity—the doctrine of love . . . as embodied in the word 'agapé' . . . that we refer the origin of the constantly recurring love feast" (p. 40 f.). The prominent place given to the eating together which he finds in the life of the times leads him to believe that, even apart from the memorial of Christ's passion constituted at the Last Supper, his followers would continue these meals with a conscious recollection of the relation with him and of the union constituted by him: "The very common meal itself would be a religious act."

Although Dr. Keating finds obscurity in the New Testament references, he raises no question that there was a large place given in the apostolic church to the Lord's Supper in conjunction with a meal of Christian love. As late as 200 A. D. in Alexandria the two were still together, while at the same time, according to Tertullian, the eucharist and agapé in parts of the western church were separated. Causes which led to the separation were not equally operative in every region. They may be stated in about the following order: (1) there were the corruptions referred to by Paul, and possibly in the later epistles of Jude and 2 Peter; (2) the difficulty of all eating together when the companies of believers had become large; (3) the increase of sacredness attaching to the eucharist, arising from a greater emphasis upon the significance of Christ's sufferings and death; (4) persecution in the provinces, under the stress of which the eucharist was more safely observed in the early morning; (5) the decision of councils in the third and fourth centuries, which brought final separation and uniformity of practice.

No important phases of the subject seem to have been overlooked by the author.

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